THE NECESSITIE OF RIGHTEOVSNES.

OR

A PROFITABLE AND FRVITFVLL SERMON

Vpon the fift Chapter of the Gospell of S. *Mathew*. verf. 20. Preached and Penned by *that famous, learned, iudicious, Orthodoxall, holy, wise,* and skilfull Preacher and servant of God, now deceased, and with his God triumphing *in Heaven*, IOHN RANDALL, *Batchelour of Divinitie, Pastour of* St. *Andrewes Hubbart* in little *East-cheape* LONDON, Sometimes Fellow of *Lincolne* Colledge in OXFORD.

And now published, to the glory of God, *the edification of his Church, and the honourable Memoriall of the Author*, by WILLIAM HOLBROOKE, Preacher of the Word of God in *the Church aforesaid.*

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1622.

MVSEVM
BRITAN
NICVM

TO THE RELIGIOVSLY AFFECTED LADY THE LADY BENNET.

Wife to Sir *Iohn Bennet*, all happineſſe here, and hereafter *bee multiplied.*

MADAM;

AS you were a great looſer by the death of that ſervant of God, maſter *Randall*, who was to you (whilſt he lived) a faithful and able counſeller, both ſpiritually and bodily, and from whom you received great ſatisfaction, direction, and comfort

in all distresses, whensoever you resorted to him, as you haue oft confessed, to the glory of God. And as your loue was great to him, manifested many wayes, whilst he liued, and in his sickness, and since his death, by your much lamenting, and weeping for the death of him, that a man may say of you, and your loue to this man departed, as the *Iewes* did of our Saviour, concerning his loue to *Lazarus*, when he wept over him, *Behold, how he loued him*, Ioh. 11.36. So I know your *Ladiship* will be readie to receiue, and yeeld your best countenance to whatsoever was his; wherevpon I haue made bolde, in testimony of my thankfulnesse to your *Ladiship*, for your readinesse (lately) to doe me good, here to Dedicate vnto you a Sermon of his, Preached and penned by his owne hand, as it commeth to your view: I need not perswade your *Ladyship* to accept it, I know the child shall be welcome, both for it owne and Fathers sake, especially, considering, that it will (in some sort) supply, the losse and absence of a profitable and deare friend, whom though you cannot heare, nor see any more speaking vnto you, and

counſelling *viva voce*, yet you may heare and ſee counſelling you by this and other of his writings; for friends abſent, whether liuing or dead, ſpeake by writing, when they cannot be perſonally preſent, and *viva voce* ſpeake. Conſider then (good *Madam*) when you reade this, and other of this mans writings, you heare him ſpeaking vnto you, and counſelling you, and this will be motiue enough, to perſwade your *Ladiſhip* to entertayne what is here preſented vnto you. The Lord Ieſus, that Counſeller of his Church and People, by his Spirit counſell, direct, and comfort you, and ſo ſupply the lacke of this, and other friends: he being in ſtead of all; To him I doe and will commend your *Ladiſhip* for euery good bleſſing by Prayer:

And in Him I reſt, and acknowledge my ſelfe, your Ladiſhips *much bounden friend,*

WILLIAM HOLBROOKE.

BRITISH MUSEUM

TO THE RELIGIOVS GENTLEVVOMAN, Mris THOMASIN OVVEFIELD,

All happineſſe in this life,
and that which is to come
be multiplied.

Ood Mris Owefield;

Conſidering your caſe to be the ſame with the Lady Bennets *aforeſaid, both in reſpect of your loſſe in* Mr Randall, *who was, as to her, ſo to you, a faithfull Counſeller every way, as you haue often confeſſed, and alſo in reſpect of your loue to him, both in life, ſickneſs, death, and ſince, onely the odds is on your ſide, in that you haue not onely in your owne particular, ſuſteyned a loſſe, but your Family alſo, by the death of that worthy ſeruant of God, who oft inſtructed them in the way of the Lord: conſidering, I ſay, your caſe to be like vnto the foreſaid Ladies, in the foreſaid reſpects, I haue made bolde, as a teſtimony of my thankefulnes, for your loue diuers times ſhewed vnto me, to Dedicate this*

Worke

Worke also to you, that your losse may (in some sort) be supplyed, by seeing and hearing him speaking to, and counselling you, in Print, *whom you so reioyced to see and heare speake, when he was living by word of mouth, I make no question of your acceptance of what was his, as this was both penned and Preached by him, as here it commeth to your View: My desire shall be to God for you, to blesse this and all the labours of his, which you haue inioyed, any way, to the furthering, edifying, and confirming of you and yours vnmoueably in your present faith, which God grant for his Christs sake, in whom I am,*

And rest your much

bounden Friend

BRITISH MUSEUM

WILLIAM HOLLOCKE.

THE NECESSITIE OF RIGHTEOVSNES.

MATHEVV 5. 20.

For I say vnto you, Except your righteousnesse exceed the righteousnesse of the Scribes and Pharises, you shall not enter into the Kingdome of Heaven.

AS soone as our SAVIOVR had wonne certaine Disciples and followers to himselfe, some, by his Word and expresse commandement, as *Peter*, *Andrew*, *James*, and *John*, whom he called from their Nettes to follow him, that he might make them fishers of men, as it is in the fourth Chapter of this Gospell, verse 22. and some, by his Doctrine, teaching in their Synagogues, and Preaching the Gospell of the Kingdome, verse 23. and other some, by his Miracles, hea-

ling the Lunaticke, curing the Palsie, dispossessing the Devils, and helping every sickenesse, and every disease among the people, as it is vers. 24. so that there followed him great multitudes out of *Galilee*, and *Decapolis*, and *Ierusalem*, and *Iudea*, and from beyond *Iordan*, as it is in the 25. verse of that Chapter: As soone (I say) as he had so done, he went vp into a Mountaine; and his Disciples thither resorting to him, he opened his mouth, and made a Sermon to them, as it is in the beginning of this Chapter.

In which his Sermon, having first proposed vnto them whole troupes and multitudes of blessings, and withall, shewed them how to attaine thereunto, he giues them certaine necessary instructions for their vocation, and that especially they should be carefull in doing good workes: that, whereas they were the Salt of the earth, they must not be vnsavoury, but by their good example season the hearts of the people; and whereas they were the light of the world, they should so shine before men, that they seeing their good workes, might glorifie their Father which is in heaven, as it is vers. 16. And because the Law and the Prophets of God, are the onely rule of good workes, therefore vers. 17. hee puts them in mind of them both, shewing, that he is not come to destroy them, but to fulfill them; and therefore howsoever he preaches faith, and the free remission of sins, and the glad tydings of the Gospell, yet he is so farre from abrogating the Law, from disanulling good workes, that contrariwise, the chiefe end of his comming was to establish

good workes, and to fulfill the Law. For as a Painter, that hath firſt caſt his ground, of white or black, or any ſuch colour, when afterward he ſtaines it againe in ſundry places with ſundry other colours, to fashion his worke, cannot be ſayd to deſtroy or quite deface his ground, but rather to garniſh it, and fill it vp, and make it perfect: even ſo our Saviour, comming to teach vs the right ſenſe and vſe, and end of the Law, cannot be ſayd to deſtroy the Law, but rather garniſhes, as it were, the ground of the Law with his true Interpretations, and right vſes, ſupplying all the imperfections thereof, and filling it vp in every poynt, ſo that, as it is in the 18. verſe, not one iot or title thereof ſhould eſcape vnfulfilled. And whereas the Law was, before, depraved, and ſo the people ſeduced and deluded by the Scribes and Phariſees, therefore in this his Sermon he examines their falſe gloſſes from point to point, and reformes all their depravation of the Law, laying this Verſe, which I haue read vnto you, as the ground of that which followeth: wherein he diſſwades, and brings his Diſciples out of conceit with their former Teachers; he ſeekes to purge them of the old leaven of the Phariſees, and would not haue them retaine the leaſt ſmatch or reliſh thereof; the very righteouſneſſe of the Scribes and Phariſees muſt become odious to Chriſts Diſciples; *Your righteouſneſſe*, ſayth he, *muſt exceed the righteouſneſſe of the Scribes and Phariſees.* Neither was this onely a counſell or exhortation, as though it onely were a thing meete and conuenient for his Diſciples to be better then the Phariſees, and he would faine haue *Text.*

them ſo to be; but this is an abſolute Precept, of great waight and importance, it is as much as their
Text. ſoules are worth; for, except this be ſo, *they ſhall never enter into the Kingdome of heaven.* And that they might conſider the better of it, and beleeue it more certainely, he tells them, that this Doctrine is not from earth but from heaven, it comes not from man
Text. but from God, *I ſay vnto you*, ſayth our Saviour, that it is ſo indeed. *For I ſay vnto you, except your righteouſneſſe, &c.* So then this Scripture is a kind of Intermination or Threatning, which our Saviour makes to his Diſciples. Wherein we may obſerue; Firſt, the Aſſeverant manner of ſpeech here vſed; Chriſt ſayth, *I ſay vnto you.* Why, all this Chapter is ſpoken by Chriſt, for it is a Sermon that he Preached to his Diſciples; but he would haue this Doctrine ſticke more cloſely to their hearts, and throughly conſidered aboue all other poynts, therefore he layes it before them, nay, he faſtens it vpon them with ſpeciall termes of Aſſeveration, *I ſay vnto you.* Secondly, the Dutie which here is required of them and in them of vs, *their righteouſneſſe muſt exceed the righteouſneſſe of the Scribes and Phariſees.* Thirdly, the Penaltie here threatned them vpon default of the performance of that Dutie, even the loſſe of Heaven it ſelfe, *you ſhall not enter into the Kingdome of Heaven.*

1. First, of the Aſſeveration. *I ſay vnto you.* As if our
1. I. Saviour ſhould thus haue ſpoken to his Diſciples; The Scribes and Phariſees haue ſeduced you, and taught you all this while erronious Doctrine; they were blind Leaders of the blind, but *I* that am the

light

light of the World, *I* teach you better Doctrine; *I* ſay vnto you otherwiſe then they did. The Scribes and Phariſees taught you, that externall and outward righteouſneſſe was ſufficient to ſalvation; they are lyers: but *I* that am the Truth, *I* ſay vnto you otherwiſe. The Scribes and Phariſees taught you, that the Law goeth no farther then to the outward man, it ſpeakes nothing to the inward motions and affections of the heart; they are deſtroyers and corrupters of the Law: but *I* that came not to deſtroy the Law, but to fulfill it, *I* that was preſent at the making of the Law, *I* that was an agent in the publiſhing of the Law, *I* that came out of the boſome of my Father, to teach the right ſenſe, and the true vſe of the Law, *I* ſay vnto you otherwiſe, that except your righteouſneſſe exceed, &c. Or, as if our Saviour ſhould thus have ſpoken to his Diſciples: See that you make no doubt of the truth of this Doctrine, for it is *I* that ſpeake it, therefore beleeue it certainely; *I ſay*. You need not ſuſpect any danger in it, for it is *I* that ſpeake it, therefore receiue it ioyfully; *I ſay*. Let it not ſlip you without due meditation, for it is *I* that ſpeake it, therefore remember it carefully; *I ſay*. See that you faile not to yeeld preſent obedience to this Doctrine, for it is *I* that ſpeake it, therefore practiſe it dutifully, *I ſay* vnto you.

I ſay. Very fitly doth this word, *Say*, agree with the perſon of him that ſpeaks it. He ſayth here Λέγω, *I ſay*, who is indeed properly Λόγος *verbum*, the Subſtantiall Word himſelfe. This is peculiar to Ieſus Chriſt, the Sonne of God, the ſecond perſon in 2. *Say.*

the ever-bleſſed Trinitie, to reveale vnto vs the ſecrecies of God, and by the words of his mouth, to teach vs the way of our ſalvation. At ſundry times and in divers manners, ſaith the Apoſtle, God ſpake in old time to our Fathers by the Prophets, but in theſe dayes he hath ſpoken vnto vs by his owne Sonne, *Heb. cap.* 1. *ver.* 1, 2. He hath *ſpoken*, ſayth the Text, not onely by his Meſſengers, but even mouth to mouth, and face to face, as we ſee in this place, I *ſay* vnto you.

Many things our Saviour knew within himſelfe, which were not meete to be imparted to his Diſciples; but this was a matter that concerned them very neere, and therefore he telles them of it, I *ſay* vnto you. Many things our Saviour was to tell his Diſciples, but they muſt firſt be growne to ſome better perfection, according to that, *Ioh.* 16. 12. I haue many things to ſay vnto you, but you cannot beare them as yet: but this was a principall ground-worke of that holy Religion which he was afterward to build vp in his Diſciples hearts, and therefore it is one of the firſt leſſons he teaches them, one of the firſt things that he ſayth vnto them. Many things our Saviour would haue his Diſciples acquainted withall, even whileſt they were novices in the Faith, whereof he giues them but onely as it were an inkling, to whet on their witts by ſome Parables and darke ſpeeches, leaving it to be found out by their owne induſtrie: but this was a mayne poynt of their ſalvation, and therefore without any Parable, without any circumlocution, without any trope or figure at all, he telles them of it openly

and plainely, in very expresse termes, *I say vnto you.*

Vnto you. I speake not to the Scribes and Phariſees; they are ignorant, and let them be ignorant ſtill; but it is *you* that I deſire to inſtruct, and therefore I ſay vnto *you*. *You*, that looke for a portion in my Kingdome, this is a leſſon for *you*. *You*, that I haue made ſpeciall choiſe of to preach my Goſpell, this is a leſſon for *you*. I ſay it to *you*, firſt, that *you* might learne it and practiſe it your ſelues; and I ſay it to *you*, that afterwards, *you* may teach it to others. For as it was in that miraculous banket, when fiue thouſand people were fedde with fiue Barly loaues and two fiſhes, our Saviour tooke the victuals, and gaue firſt to his Diſciples, and the Diſciples gaue to them that were ſet downe, as it is *Ioh.* 6. 11. even ſo in this ſpirituall banquet of feeding ſoules, our Saviour firſt giues this heavenly food to his Diſciples, I ſay vnto *you*, ſayth he, that his Diſciples might afterward deliver and impart the ſame vnto others. Briefly vnderſtand him thus; I ſay vnto *you*; as if he ſhould familiarly conferre with them on this manner; I am your Maſter, and *you* are my Diſciples, and I would faine haue *you* to be ſaved, howſoever all the world ſpeedes beſides, therefore I ſay vnto *you*; young beginners and petie Schollers are taught by thoſe that are of a higher fourme, and of longer ſtanding then themſelues are, but the greateſt and beſt Schollers are taught by the Maſter himſelfe: and therefore, howſoever your predeceſſours being but (as it were) young Schollers, haue beene taught by *Moſes* or *Elias*, or ſome one of the Prophets and Prieſts, 3. *You.*

Priests, yet *you*, as being the highest Schollers in the Schoole of my Gospell, *you* I teach in my owne person, I say vnto *you*, that *except your righteousnesse, &c.* And so much for the opening of the true meaning of the Asseveration. Now let vs see what profitable Obseruations may hence be gathered for our Instruction.

1. And first, concerning the Author and Teacher of this Doctrine, which is Iesus Christ himselfe, who here sayth, *I say*. Behold here, Beloved, the wonderfull loue of God towards mankinde: He had vsed the Ministery of the Patriarkes to instruct their Families; but that did not satisfie him. He had vsed the Ministery of *Moses* in the Law, to instruct his people; but that did not satisfie him. He had vsed the Ministery of the Prophets to instruct them; but that did not satisfie him. He had vsed the Ministery of the Priests and Levites to instruct them, but that did not satisfie him: yea, he had vsed the Ministery of *Iohn Baptist*, one that was greater then a Prophet, and yet that did not satisfie him. And therefore after all those, he sent downe his owne Sonne into the world, to speake vnto men, face to face, and to instruct them in the matters of their salvation. And this his loue will appeare yet to be the greater, if we consider the desperate estate which the world in those times was come vnto; all the foundations of the earth being out of course, as the *Psalmist* speakes, and the whole world then lying downe in wickednesse, as the Apostle speakes: and there is as much here insinuated by our Saviour, when he withdrawes his Disciples from the Scribes

Psal. 82. 5.

1 Ioh. 5. 9.

and

and Phariſees, as being corrupted themſelues and corrupting others. They ſate in the chaire of *Moſes*, and from their mouthes the people were to require the Law, and the whole ſubſtance of ſalvation both for life and doctrine: they were the very light and the eye of the body, of the Church that then was. Now the eye being wicked, and the light being darkned, oh, how great was the darkeneſſe of the whole body? In the middeſt of this darkeneſſe came the true light of the world, to cleare the Law, to cleare the Doctrine of ſalvation, to looſe the workes of the Devill, as himſelfe ſpeakes; that whereas the Scribes and Phariſees, Sathans inſtruments, had taught the people hypocriſie, he might convert them from being hypocrites, and teach them true righteouſneſſe; and whereas they had ſeduced the world into the pathes of deſtruction, he might rectifie their courſe, and ſhew and lead them the ready way to everlaſting life. 1 Ioh. 3. 8.

Here then we learne, with what reverence to embrace, and in what price to eſteeme the Goſpell, Chriſt himſelfe being both the Author, and the Meſſenger thereof. If there were no further reaſon, but onely becauſe it is the wholeſome Doctrine of our owne ſalvation, we were to eſteeme of it very highly: but now that we ſee it comes from heaven, that Chriſt himſelfe is both the Author and Meſſenger of it, oh, how deare and precious ought it to be vnto vs? This is the Vſe which the Apoſtle makes of it, *Heb. 2. cap.* the three firſt verſes, where he compares the Goſpell with the word of Angels, that is, with the Law, which was given by the hands 1. *Vſe.*

of Angels: If it were ſuch great danger to neglect the word whereof the Angels were the Meſſengers, how ſhall we eſcape if we neglect the great ſalvation, even the Goſpell wherof Chriſt himſelfe was a Meſſenger, who is much more excellent then all the Angels are, as he had ſhewed in the 4. ver. of the former chapter? So, likewiſe he compares it in the ſame terms of amplification with the word of *Moſes*, *Heb.* 10. 28. 29. He that deſpiſeth the law of *Moſes*, he dieth without mercy; of how much ſorer puniſhment ſhall he be worthy, which treadeth vnder foot the Son of God, and the Goſpell whereof he is a Meſſenger? For as he had ſhewed before, *cap.* 3. *ver.* 3. Chriſt was far greater then *Moſes*. Were this imprinted throughly in our hearts, as it ought to be, that it is the word of Chriſt, we would be more eager and deſirous of it then now a dayes we are. Conſider, who is the Author of it, and what great danger there is in refuſing and neglecting it. We ſhould flock to Chriſt, as to our prey, if we were true Eagles, and reſort to him in great abundance; as we reade in the Goſpell, that the people ſtill preaſed vpon him, and ran after him, & thronged him, for the earneſt deſire they had to heare him: but now, if *Chriſt* come to vs, ſo it is, but we will ſcarce ſo much as ſtep out of our doores to heare him; or if we doe, it is but ſcatteringly, and ſparingly, as if a man ſhould gather Grapes after the Vintage. Is this the fruit of ſo many happy yeares of the preaching of the *Goſpel* amongſt vs? And as this warnes vs to thirſt after the *word* more earneſtly, ſo alſo to embrace it more reverently; as being not the word of any mortall man, but (as it is indeed) the word of the true & ever-living *God*. Thinke

not,

not, when you heare the *word* Preached, that it is the Minister only which speaks it; for it is the Lord that speakes it; and it is he that sayth as here to his Disciples, *I say vnto you*. Againe, here we see, when we are in any error, whither we must goe to be reformed; even to *Christ* himselfe, by whom the Disciples are here reclaimed; for he is our only shepherd, that must bring vs home againe, when wee like lost sheepe are gone astray. He is our only Master, as he is called *Mat.* 23.8. who must correct all our errors. And whensoever we feele any ignorance or blindnes to possesse our hearts, he alone it is to whom we must pray with *David*, *O Lord, open thou mine eyes, that I may see the wondrous things of thy Law*. Secondly, concerning his delivery of this Doctrine. He *saith* it. Wherein he giues vnto all the Ministers of God, a notable patterne of that duty which is laid vpon them; they must not be tongue-tied, nor dumbe, but they must Preach & deliver the Lords Message vnto his people. A necessitie is laid vpon vs, and woe vnto vs if we doe not Preach the Gospell. It is the liuely voice of the Minister wch God hath ordained as an effectuall instrument, wherwith to fasten his word vpon the hearts of those that shall be saved; and therefore for *Sions* sake wee must not hold our peace, nor be either afraid, or vnreadie to speake. Our Saviour here by his example in speaking to his Disciples, doth shew vs our dutie, that we ought to Preach, and withall, that he cannot away with a dumbe Ministery. Thirdly, & lastly, cõcerning his auditors; *you*, that is, his disciples. Wherein we are to obserue; first, that our Saviour had a very especiall care over his *disciples*, that whereas they were separated

Psal. 119.18.

2.

1 Cor. 9. 16.

Isaiah 42. 2.

3.

1.

to such an excellent office, as to Preach the Gospell; and retayning to such an excellent Master as he was; therefore he would haue them to be more excellently instructed, both for life and doctrine, then others were. He had placed them in the world, as a Cittie vpon the top of an hill; they were in open view, and every mans eye would be fastened vpon them; and if any grosse imperfection could be espied in them, it would be a scandall to the Word, a reproch to their Master, a discredite to their calling, and their evill example would spread it selfe like a running sore to the infection of many others; and therfore he would haue them to be better then ordinary, their righteousnesse to exceed the righteousnesse of the Scribes and Pharisees. Now as our Saviour said, *Mark.* 13. 37. Those things that I say vnto you, I say vnto all men: so, the same which is here spoken to his Disciples, he saith it also vnto you, beloved Brethren, and to as many of vs as succeede them in the worke of the Ministery. Let vs carry a watchfull eye over all our wayes, that we aboue all others may be good examples. And as the Lord exhorts his people, *Hos.* 4. 15. Though *Israel* play the Harlot, yet let not *Iudah*; so, let vs beware that (howsoever the Scribes & Pharisees doe walke amisse, howsoever the common people be negligent in their wayes) yet we that are of the Ministery be carefull to liue without giuing any iust occasion of reproofe. We are, or should be, the lights of the world; let not our misdemeanour blemish that light of God that is within vs. We are, or should be, the Salt of the earth; let vs not be vnsauoury,

least

leaſt we be caſt out vpon the dung-hill, among the filth and traſh of the world; let vs duely conſider, that the Lords owne credite doth in ſome ſort reſt vpon our ſhoulders; and that many other mens ſoules doe hang vpon our neckes; and that the Lord having giuen more vnto vs then vnto others, will require much more of vs then of others; therefore, for the good example of others; or, if that doe not moue vs, yet for the ſaving of our owne ſoules; or, if we regard not that, yet at the leaſt for the glorifying of Gods moſt bleſſed name, in whoſe ſtead we are, I beſeech you, let vs euery one looke vnto our ſelues, as the Apoſtle counſels vs, and ſtriue to a greater meaſure of righteouſneſſe then ordinary, as our Saviour here willeth his Diſciples to doe.

Secondly, we may here obſerue the wiſedome of our Saviour, in making ſpeciall choiſe of tractable and towardly minds, to whom he doth deliver this Doctrine. If he had vttered it to the Scribes and Phariſees, he had but ſtriven againſt the ſtreame: they would haue beene ſo farre from beleeving it, that contrariwiſe, they would haue withſtood it with all their power, and defied the Teacher, and beene more incenſed againſt him, as afterward they were in the like caſe. If he had Preached it to the common people, they would haue murmured againſt it, as being a new Doctrine, quite contrary to the wiſedome of their forefathers. If he had ſpoken it to the high Prieſts and Elders, they would haue accuſed him, ſpit on him, condemned him, crucified him, as afterward they did. Therfore he makes choiſe of better ſpirits then thoſe were; even ſuch

as he knew, would be fitter to receiue, readier to beleeue, and forwarder to practise his wholesome Instructions; he speakes it to his Disciples. Neither is our Saviour vnlike himselfe in this course, for it was the ordinary tenour of his proceedings; he was alwayes very wise and wary in disposing of the mysteries of God. We reade of the high Priest, *Mar.* 14. 60. that he questioned with our Saviour about the destroying of the Temple, and building it againe in three dayes: but our Saviour would answere him nothing: he knew that the high Priest was not a fit man to heare of such a matter. Likewise, of *Herod Luk.* 23. 9. that he questioned with our Saviour about many things, but our Saviour answered him nothing: he knew that *Herod* was not a fit Auditor for such matters. Likewise of *Pilate*, Ioh. 8. 38. that he asked our Saviour, what was Truth? But our Saviour, though he never was wont to smoother or suppresse the truth, giues him no answere: he knew that *Pilate* was not a fit Scholler to learne the truth. But aboue all other, he makes himselfe most nice to the woman of *Canaan*, Mar. 15. 26. Where he giues the reason of that action, and of all other of the same kind, *because it was not meet to take the childrens bread and to giue it vnto dogges.* In the fourth of *Luke*, ver. 23. there we may see, that our Saviour had done many things in *Capernaum* of his owne accord, which he refused to doe in his owne Country, though they requested him earnestly. What was the reason hereof? *Chrysostome* telles you; it was *incredulitas populi sui*, the vnbeliefe of the people. Nay, Christ himselfe telles you, vers. 24. that it was the

waywardneſſe and perverſeneſſe of his owne Nation, who would not accept of a Prophet in his owne Country. You ſee therefore that our Saviour in great wiſedome doth here ſeparate and take his diſciples apart from the multitude into a mountaine, as it is in the firſt verſe of this Chapter, and there by themſelues alone, doth communicate theſe heavenly myſteries vnto them, as being fitteſt for each other; they fitteſt for thoſe myſteries, and thoſe myſteries fitteſt for them.

This Doctrine doth affoord vs a twofold Vſe. 1. *Vſe.*
Firſt, here is matter of Imitation for vs that are of the Miniſtery, teaching vs, after the example of our Saviour, not to impart the myſteries of ſalvation to all men indifferently, but rather in wiſedome to make choiſe of our Auditors, as neere as wee can, to whom wee deliver them. A practiſe which our Saviour doth not onely countenance, by his example, in the execution of his owne office, but he giues the ſame alſo in charge, by way of precept vnto his Diſciples in their Commiſſion. For ſo wee reade *Mat.* 10.11. *Into whatſoeuer Cittie or Towne you enter, enquire who is worthy in it*: As if he ſhould ſay, As many as you find to be vnworthy, and vnfit to heare your words, haue no dealing with ſuch perſons, but depart from them, and ſhake off the very duſt of your feete, for a witneſſe againſt them. For as the *Iſraelites* when they were amongſt the *Babyloniens*, did hang vp their Harpes vpon the Willow trees, and would not ſing the ſonge of *Sion* in a ſtrange land, as it is, *Pſal.* 137.2, 3. Even ſo, the myſteries of God are very ſparingly to be handled in

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the preſence of thoſe that are prophane and wilfull, who will be ready to ſcoffe at ſuch holy things, and to open their blaſphemous mouthes againſt them.

Iſaiah 39. 2. 3. And as *Ezechias* ſhould not haue ſhewed the King of *Babylon* his golden Veſtments; So, neither ought the precious myſteries of God to be committed to wilfull vnbeleevers. I ſeeke not hereby to enforce an abſolute neceſſitie of this practiſe, as to be alwayes obſerved, as though every one of vs ſhould be bound to make ſpeciall choiſe of our Auditors for every thing we ſpeake, for this is a thing impoſſible; and, if it could be alwayes performed, yet there is no abſolute neceſſitie in it: for, *Moſes* muſt ſpeake to *Pharaoh*, though he know before hand, and be certified from the Lords owne mouth, that *Pharaohs* heart is hardened, and he will not heare him: And *Ezechiel* muſt ſpeake the words of the Lord vnto the *Iewes*, though the Lord haue certainly forewarned him, that they are a ſtiff-necked, and rebellious people, and ſuch as will not heare him. But this is that which I would ſhew you, what an excellent and neceſſary a thing diſcretion is in the Miniſters of God, and how chary we ought to be in delivering the myſteries of God, that we doe not giue ſuch holy things vnto dogs, nor caſt his precious pearles before ſwine. And ſeeing it is not in our power, ſtill to make choiſe of ſuch Auditors as ſhall be fit for our inſtructions, therefore wee muſt be wiſe in making choiſe of ſuch inſtructions as ſhall be fit for our Auditors. If thou doeſt light vpon thoſe that are prophane and wilfull, to them, if thou ſpeakeſt any thing, thou muſt ſpeake of the iudgements of God;

Exod. 3. 19. Exod. 7. 2. 3. 4.

Ezech. 2. 4. 5. 7.

but

but when thou meeteſt with more towardly & tractable ſpirits, ſuch as theſe Diſciples were, theſe thou muſt entertaine with ſuch a kindly leſſon, as this is which our Saviour here vſeth to his Diſciples.

The ſecond Vſe of this Doctrine is for the people, for ſeeing our Saviour doth here make ſpeciall choiſe of thoſe to whom he doth reveale theſe myſteries, here is an *Item* for the people, that if they do not feele the meſſage of ſalvation in themſelues, nor their hearts inwardly admoniſhed in ſome meaſure to true obedience, they are to take a ſtrong preiudice againſt themſelues, that ſurely the Lord doth as yet eſteeme them to be vtterly vnworthy and vnfit for all goodneſſe, that (like dogs and ſwine) they are not admitted to ſuch holy Pearles. If the Goſpell be hid, ſayth the Apoſtle, it is hid to them that are loſt, 2 *Cor.* 4.3. And they whom the Lord hath not made acquainted with the matters of their owne ſalvation, they are as yet in a very hard and damnable eſtate. It is a fearefull thing to be debarred of the meanes of our ſalvation, as theſe Scribes and Phariſees in ſome ſort were debarred; in that the Lord doth not vtter the courſe of ſalvation within their hearing. On the other ſide, it is a very ioyfull and comfortable bleſſing, that the Lord ſhould teach vs how we may be ſaved, as here he teacheth his Diſciples, acquainting them in private, and very familiarly with the ready way to the kingdome of Heaven. Let therefore every man throughly ſift and examine himſelfe, whether, by all the hearing that ever he hath had benefit of, he findes this fruit within himſelfe, that he is inwardly admoniſhed, and inclined in his owne ſoule, to leaue the

2. Vſe.

common and ordinary way of the world, and betake himſelfe to a more ſtrict and ſevere courſe of life, ſuch as is peculiar but to few, and yet to all Gods children. For this indeed is the very preſent caſe of theſe Diſciples; whom our Saviour would weane from the ordinary courſe of the Scribes and Phariſees, and adviſe them a Peculiar courſe of his owne direction. And when thou haſt thus examined thy ſelfe, if thou doeſt find any ſuch effect within thy ſoule, then thou muſt record and magnifie the infinite mercies of Almightie God, to thy owne endleſſe comfort: but if thou doe not feele this fruit within thy ſelfe, then muſt thou know that as yet thou art in the feareful eſtate of condemnation, and that God hath left thee to take the ordinary courſes that the world is wont to take, that ſo thou maiſt be condemned togither with the world. And this conſideration will make thee, if thou haſt any ſparkles of grace in thee at all, to rowſe vp thy ſelfe, and continually to ſtriue with Almightie God in hearty Prayer, that for his owne glory ſake, he will vouchſafe at the length to reveale and open vnto thee the myſtery of thy ſalvation, and withall, to open thy heart, that thou maieſt vnderſtand the ſame, and beleeue it, and yeeld ready obedience thereunto. And thus much concerning the firſt principall point that I propounded to your godly conſideration, out of this Scripture, namely, the manner of his ſpeech, or the termes of Aſſeveration, whereby our Saviour would faſten this leſſon vpon his Diſciples. I haue ſtood vpon it the longer, becauſe (as you ſee) it hath miniſtred vnto me good ſtore of ſuch matter as is fit and very pertinent to this preſent Aſſembly.

Now proceed we to that which followes, ſo farre forth as the time ſhall permit.

Except your righteouſneſſe, &c.] The ſecond principall poynt which hence I obſerved, was, the Dutie which is here required of them, and in them of vs; *their righteouſneſſe muſt exceed the righteouſneſſe of the Scribes and Phariſees.* Wherein we are to obſerue, firſt, the matter of that Dutie, it is *righteouſneſſe*: ſecondly, the qualitie of that *righteouſneſſe*, which is here expreſſed, partly, by way of Negation, not *ſuch a righteouſneſſe as is that of the Scribes and Phariſees*; and partly, by way of Affirmation, but ſuch as beſeemes the Diſciples of Chriſt, the true Children of God, *your righteouſneſſe*; and thirdly, the meaſure of that righteouſneſſe ſo qualified, It muſt not be ſcant, but abound, and exceede, your righteouſneſſe muſt *exceede*. Or els, that we may draw it into a narrower Diviſion; The thing required, is *righteouſneſſe*; which our Saviour deſcribes by way of compariſon, with the righteouſneſſe of the Scribes and Phariſees: In whoſe righteouſneſſe he ſeemes to taxe a double defect, and requires in the righteouſneſſe of his Diſciples, the ſupplying of both thoſe defects. Firſt, their righteouſneſſe, it was but counterfeit, it was not good enough, and therefore the righteouſneſſe of Chriſts Diſciples muſt be a better righteouſneſſe: and ſecondly, their righteouſneſſe was very ſcarſe and ſparing, and therefore the righteouſneſſe of Chriſts Diſciples muſt be more; there muſt be greater ſtore of righteouſneſſe in them then was in the Scribes and Phariſees, ſo that it muſt exceed, both in goodnes & in greatnes.

2. Text. Text. Text. Text.

First, of the matter of this Dutie, which is *righteouſneſſe*: 1.

ouſneſſe: whereby we are to vnderſtand the whole obedience which a man doth owe vnto God, both in reſpect of his faith, and in reſpect of his life, both for doctrine, and alſo for manners. For indeed, ſo much is enforced exactly by the Antitheſis, or Oppoſition here ſpecified, whereas exception is made both againſt the Scribes, and the Phariſees too. For, as it ſhall afterwards (God willing) more plainly appeare, the Scribes, they were skilfull in the knowledge of the Law; and the Phariſees, they were preciſe and formall in the practiſe of the Law: the Scribes were the men of greateſt learning; and the Phariſees, the men of exacteſt living, that theſe times did affoord. Therefore exception being taken againſt them both, it is very plaine that our Saviour would haue his Diſciples, both to know the Law better then the Scribes, and to practiſe the Law better then the Phariſees; *Your righteouſneſſe*, ſayth he, muſt exceed the righteouſneſſe of the Scribes and Phariſees both. God, as he hath appointed and prepared a Kingdome in heaven, ſo, becauſe that is the holy of holies, there is no way for any prophane or vncleane thing to enter into it: and therefore the Lord requires that every one that would enter therein, ſhould be righteous and holy; according to that *Pſal.* 118.20. This is the gate of the Lord, the righteous ſhall enter into it. It is the wedding garment which every one of vs muſt be covered withall, if we would be fit gheſts for that wedding feaſt which the Lord hath prepared in Heaven. The Scripture makes mention of a twofold righteouſneſſe, Righteouſneſſe inherent, and righteouſneſſe imputed. Firſt, there is a righteouſneſſe that is within vs, our

obedience to the will of God; or, at leaſt, our endevour to performe it as neere as we can: and ſecondly, there is a righteouſnes that is without vs, which being inherent in Chriſt, is apprehended of vs by a true and a liuely faith, and ſo is imputed vnto vs, & accounted ours, as really, as if it were within vs. For true righteouſneſſe is nothing els but the fulfilling of the Law; as contrariwiſe, Sinne is nothing els but the tranſgreſſion of the Law; and if we do performe the Law of God our ſelues, here is inherent righteouſneſſe, here is our ſanctitie and holineſſe of life. Nay, if we do not performe it to the full (for this neuer any mortall man could reach vnto, but the Son of God alone) yet if we endevour and ſtriue to it the beſt we can, God, that accepts of the will as of the deed, as the Apoſtle ſpeakes, doth in great mercie eſteeme it for righteouſneſſe. But becauſe this our righteouſnes is defectiue, & too light to be waighed in the ballance of Gods juſtice, therefore wee muſt goe out of our ſelues to ſeeke for a better righteouſnes, ſuch as may ſtand before God without controlment, and be admitted without any exception; and this is to be found in Chriſt alone, who onely hath fulfilled the Law in every point: which if we faithfully lay hold vpon, perſwading our ſelues aſſuredly, that whatſoever Chriſt hath done, he hath done it for vs, then we make it become our righteouſneſſe. The inherent righteouſnes is the matter of our ſanctification, & the imputed righteouſnes is the matter of our iuſtification. Now our Saviour requires here of his Diſciples, that they ſhould be furniſhed with both theſe ſorts of righteouſnes. Howbeit, he aymeth principally at our inherent righteouſneſſe,

that is, our holineſſe of life, wherein we muſt exceed the Scribes and Phariſees. So then you ſee, that this is an exhortatiõ to good works. For howſoever our Saviour came downe from Heaven to Preach the Goſpell, and the free remiſſion of our ſins through faith in his bloud, yet he would not haue men to think, that faith were enough to ſaue them without good workes, but as many as looke to be partakers of his merites, they muſt be careful to avoid ſin, and zealous of good works, and with all their power endevour themſelues to fulfill the Law of God. It is a controverſie betwixt vs & the Church of *Rome*, concerning the neceſſitie of good workes; they charge vs, that we teach the doctrine of faith alone, & trample the doctrine of good workes vnder our feet, and that we proclaime a Goſpel of liberty and ſecurity. But this is a manifeſt ſlander againſt vs; for we doe teach the doctrine of good workes, and exhort men to be careful in ſeeking to pleaſe God by holines of life, as earneſtly as they doe. True indeed, that wee deny good workes to be neceſſary in the worke of our juſtification; for it is faith alone that doth iuſtifie vs in the ſight of God: but wee hold them to be abſolutely neceſſary to our ſalvation: ſo that our adverſaries doe very deceitfully change the ſtate of the queſtiõ that is betwixt vs, bearing the world in hand that we deny all good works, therby to diſcredit & reproch our religion. No beloved we for our parts doe very conſtantly hold againſt all the Libertines in the world, that there never was any man, nor ever can any man ordinarily be ſaued without good works. We do indeed magnifie the doctrine of faith; but doe we thereby diſanull the doctrine of good

workes? God forbid, ſaith the *Apoſtle*: Nay, rather we eſtabliſh the law of workes, by eſtabliſhing the law of faith. For when we preach vnto men the ſingular loue of Ieſus Chriſt, wherewith he hath loued them, euen aboue his owne life, & his own precious bloud, which is the matter of our faith; preſently we make vſe hereof, as being a very forcible motiue to perſwade men, that they ſhould endeuour themſelues by all meanes poſſible to requite this loue of *Chriſt*, with loving him againe, which is the matter of our good works. But to leaue our aduerſaries, and to come to the preſent matter it ſelfe, which we haue in hand. Our Saviour here exhorting his Diſciples to righteouſneſſe, ſhewes vs plainely, what an odious thing it is in his ſight, for a man to be a profeſſed Chriſtian, and Scholler of his, when he hath no care to glorifie the name of God, & to grace his owne profeſſion, by liuing righteouſly in this preſent world; nay, he ſhews further, that all that euer he hath done for vs, he hath done it to this end, that we might ſtill be conuerſant in the exerciſes of righteouſneſſe. A thing which the Apoſtle hath ſet downe in more plaine and expreſſe termes, *Tit.* 2. 11. where he ſaith, *the grace of God which bringeth ſaluation to all men, hath appeared*; & to what end? that we ſhould liue in ſecurity, that we ſhould turne it in wantonnes? No; but to this end, that *we ſhould deny all vngodlines, and worldly luſts*; and *that we ſhould liue ſoberly, & righteouſly, and godly in this preſent world*. And as this duty is laid vpon all thoſe that profeſſe the name of Ieſus Chriſt, ſo it concernes vs of the Miniſtery more then any other; let vs not content our ſelues with a vaine ſhaddow of Faith, and let not vs thinke, that it is our knowledge that can ſaue vs; for vnleſſe we haue righ-

teouſnes,

teouſnes, & that ſuch a righteouſnes as is better then that was of the Scribes & Phariſees, we learne by the caſe of Chriſts own Diſciples, even out of Chriſts own mouth, *that we ſhall not enter into the kingdome of heauen.* Wherfore, as I exhorted you before, ſo now know, that Chriſt doth exhort you in this place, to exceed and abound in righteouſnes; let it be your daily practiſe to ioyne good works with your faith, holines of life with your knowledge. Theſe things teach & do: teach it to others, & practiſe it within your ſelues: doe it in your owne converſatiō, that your good example may teach others to do the ſame. Trouble not the heads of your people with vaine & frivolous queſtiōs, wherin there is no profit; but let this be your labour, to ſtir them vp to holines of life. And trouble not your owne braines with vaine & idle querks, wherin there is much ſtudy required without any recompence; but let this be your ſtudy, even the whole drift, & matter of all your meditations, to endevour your ſelues vnto true righteouſnes. By this meanes of the practiſing of this duty within your ſelues, you ſhall appeare truely to be Chriſts Diſciples: and by this meanes of your labouring to draw others to the performance of this dutie, you ſhall ſhew your ſelues to be the true Miniſters of Chriſt, well expreſſing his fashions, who doth here exhort his Diſciples vnto righteouſnes. And thus much concerning the matter of the dutie, which is here required, namely, Righteouſneſſe, or holineſſe of life.

I ſhould haue proceeded to that which follows, but I muſt giue place to the time, reſerving the reſt till ſome other opportunity, and ſo make an end. To God the Father, &c.

FINIS.